

When days are dark, remember
The brightest that is passed;
Call up the glad Spring music
To mingle with the blast;
Think of the merry sunbeams
And hosts of scented flowers,
Let memories of the Summer
Take gloom from off sad hours.
When days are dark, be cheerful;
Because the leaves must fade,
Thy hopes need not be cast away,
Nor thy heart be dismayed.
This is the time for laughter
And happy household song,
Hours that are filled with cheerfulness
Are never sad and long.
When days are dark, be trustful,
The sun shines after rain,
And joy goes not so far away
But it returns again.
Life is not ruled by sorrow,
But blessings reign o'er all,
And we are king of mercy,
In spite of pain and thrall.
When days are dark, be busy,
For there is much to do,
And the ministries are many
Which kindly hands pursue;
The need of love is always great,
For grief is every where;
O lighten some sad burden,
And lessen those who care!
When days are dark, be thankful,
Light is not always here,
And useful are the shadows,
The silence and the rest,
God gives wisdom to come,
And the day and then the night,
And those who then their joy in Him
Live always in the light.
Christian World.

Pauperism.

This is a condition of slavish and absolute dependence upon others, and is the result of different conditions of life, such as pernicious habits, extravagance in expenditure, lack of ambition which makes the individual satisfied if he has enough to eat to-day, though he may have no idea where a meal is to come from to-morrow, want of forecast, laziness, mental deficiency, personal affliction, &c. Dependence upon others, as such, is not pauperism, as are such young children or helpless females of a family, who have a natural claim for support, and are otherwise unable to provide for themselves.

A condition of pauperism, is one of real degradation. It lowers manhood and womanhood and makes those mean and despicable who otherwise would be independent and noble. In most cases, pauperism is the fault of the party himself, or comes through a fancied inability to support himself, when by proper exertion and care he could be independent. Public paupers: These persons usually occupy the poor-houses of the country, or seek a precarious living by street begging, and are usually as low in morals as they are dependent for support, though there are notable exceptions of the former. If not the latter. It argues a bad condition of morals, as well as a low type of civilization, where vagrancy stalks abroad unblushingly, and penury seeks to make a public spectacle of itself to secure pity and relief. The helpless poor should be housed and cared for at the expense of the public treasury, without the question, "How came they in this condition?"

Church paupers: These are comprised in two classes. The first, are the poor members of the church, who are supported by the church, and often comprise true and noble Christians. The second is a class of persons, voluntarily dependent upon the church of which they are members, for the gospel, together with all the privileges of the church, and who feel themselves so poor, that they cannot contribute, but are entirely dependent upon the charities of the church for all which they receive.

These are sometimes members of persons, too mean and stingy to do their duty and who prefer to endure a degradation that is humiliating in the extreme rather than perform their duty. All churches are more or less afflicted with this class of paupers, and it is sometimes the case that a majority of the members are composed of this class of church paupers. The widow of Sarepta was poor, but she was not a pauper. There was a noble independence which elevated her high above this degraded class, and gave her an inexhaustible source within to draw her treasures in the midst of poverty.

She was the poor widow noticed by Christ in the temple, of this class. She was indeed very poor, but large in the charity she bestowed, casting into the treasury more even than did the rich who gave of their abundance. There was in her true womanhood, which in the midst of her penury, lifted her far above vagrancy, and gave her the command of hidden wealth not to be counted by dollars and cents.

Rich paupers: This is a class of persons who have never earned a dollar in their lives, but who live upon the wealth acquired by parents or other relatives. These persons are as despicable as they are mean. Feeling themselves above labor, they look upon it as a degradation and really possess ability only in one direction, and that is to spend what others by industry and economy have acquired, and which they inherit. The families of most men who have made money are apt to fray out into these pauper spendthrifts, who are valuable to society only when their money is expended, and who have friends while it lasts.

HENRY M. MOOD.

Home is the place where we may talk of what we have done without being charged with self-adulation. There is the place where we may express gratification without being thought silly. There is the place where we lounge without being thought idle. There is the place where we may forget all our annoyances and troubles. Home is a blessed harbor for storm-tossed mariners.

"God, who is rich in mercy." Mercy is God's wealth. Some men are rich in gold, others are rich in knowledge, and others are rich in power. But God is rich in mercy. His mercy is without limit—a shoreless, fathomless ocean. But for this our race would be doomed to everlasting night. While thy judgments, O God, "are a great deep," thy mercy is great above the heavens.

On the day of his coronation, George the Third composed a prayer which for brevity and good sense has rarely been equaled. It reads thus: "Keep me, O Lord, from silly and ungoverned friends, and from secret and designing enemies, and give me those things that are best for me, through Jesus Christ our Lord."

Negligence is one of the worst forms of Christian delinquency. Many persons who could not be persuaded to do a bad thing will neglect to do good ones that wait for them, and thus let the evil ones have their way. They get so used to sin that they do not stir them to systematic and sustained effort.

The path of life we walk to-day is strange as that the Hebrews trod; We need the shadowing rock as they did. We need, like them, the guides of God. God send His angel, cloud and fire, To lead us on the desert sand; God give our hearts the true desire, His shadow in a weary land!

If a man is right, he can't be too radical; if wrong, he can't be too conservative.

Our Own Gauge.

No two people are alike. Twins so resemble in form and feature that you cannot tell them apart, and yet in disposition they are as diverse as other people. The infinite variety is very remarkable. You are now and then reminded of a friend by a resemblance, which some one you meet, bears to him; but let the person under inspection only speak or smile, and the difference becomes more marked than the fancied resemblance. And yet it is quite common to find people trying to fit themselves to mold cast for another, and such an attempt is unnatural, the result is almost always a very poor caricature. You cannot run narrow-gauge cars on a broad-gauge railway. It is foolish to try it, since the result must be wreck and ruin. There is only one exemplar we dare try to be like, and our success in this direction never comes from copying from these like-minded with ourselves. We are to have our own conceptions of Christ. He is to us what we discover by study, prayer and faith and what He reveals to us, and "we know" as we follow on to know the Lord. We were once stationed at an educational centre, and it afforded us much amusement to notice how the imprudent students copied the mannerism and even speech of their favorite professor. The coat never fitted, and the enterprising imitator was only laughed at for his pains. We believe, of course, in the study of human nature. It is a most enjoyable pursuit. There are valuable lessons learned, and yet the student is always disappointed, since we find no two alike, and cannot construct any theory which will stand a moment's scrutiny. The greatest mystery to man is man. Perhaps we may not arrive at Carlyle's judgment of his own nation, who said, "there are twenty million Englishmen, mostly fools." But surely we will find that the men who try to imitate others are fools. It is the less who try to be like the greater. The outlay of effort should always be to advance according to our own gauge. We may not make a small pattern, but let us try to be not after a pattern or a pattern for anybody else, but the best we can be with our own environment and the help of God. We do not believe that there is any exact standard of Christian experience, which we are to fit to ourselves. Our possibilities are enormous, and yet they are always to be after our own gauge. Sometimes we hear a testimony in our experience meetings and we envy its possessor; but we do not see the other side, how the experience was gained, perhaps by bitter disappointments, and sufferings; and even if willing to suffer similar discipline, the result could not quadruple with the desired experience, seeing it is not our gauge. It is best for us to let the Lord mark out the paths for our feet, and then obediently to follow them, "looking unto Jesus, the author and finisher of our faith." He will perfect that "which we have committed to Him against that day." It is better to be the author of our being work out our destiny for us, and the result will be a surprise to us and a joy to the angels. You lose time to even measure the gauge of other people. You know your own number, stick to that, and go forward "unto the perfect day."

The Results of British Intervention in Egypt.

Mr. W. S. Caine, M. P., who has recently returned from a visit to Egypt, has published in the *Pall Mall Gazette* his observations in that country. He shows, as follows, what the English taxpayers have effected by their outlay of so many millions on armed interference on the Nile: "When we went to Egypt we were going to establish the civil, moral and Christian influences of our country on the banks of the Nile. What we have done has been to establish an enormous number of grog-shops and brothels. That is the most conspicuous sign of our civilizing mission in the land of the Pharaohs. "I am not jesting at all. There are at the present moment some 400 grog-shops in Cairo, most of them with English signs, which have sprung up as the direct consequence of the presence of English garrisons in the capital of Egypt. A great number of these drinking dens are also houses of ill-fame, and there is no attempt made to conceal their character from the passer-by. Anything more loathsome and humiliating to a decent-minded Englishman than to go through certain quarters in Cairo, and read the English inscriptions on these dens can not be imagined.

"The better class of Egyptians are angry; but what can they do? The Khedive complained to me about it, and expressed the indignation and despair with which he saw the demoralization of his subjects going on under his eyes without his being able to do anything whatever to check the spreading plague. A sheik, he told me, had come into his presence only a few days before, foaming at the mouth with rage, and saying that the Levantine had opened a gin-shop right opposite the doors of his mosque, and he was powerless to prevent it. The Khedive was equally powerless. No one has any power under the cursed system of capitulations, which leave the country helpless before an imported evil, the special detestation of all pious Mahomedans.

The consolations of God, the joys of the Holy Ghost, are these still waters by which the saints are led, streams which flow from the fountain of living waters and make glad the city of our God.

What we are afraid to do before men, we should be afraid to think before God. He is the best Christian, not who talks most of God, but who walks most with God.

Son of the Carpenter, receive this humble word of mine: Worth to my meanness labor give By joining it to Thine.

There cannot be a more worthy improvement on friendship than in a fervent opposition to the sins of those whom we profess to love.

Three warnings from the grave—"Thou knowest what I was; thou seest what I am, remember what thou art to be."

He who is not accustomed to see the best in his fellow's character shows the worst side of his own.

Nothing is more characteristic of a man than the manner in which he behaves towards fools.

The glory of a servant is fidelity, which cannot be without diligence as well as truth.

He that is little in his own eyes will not be troubled to be little in the eyes of others.

It is a mercy to have that taken from us which takes us from God.

House and Lot for Sale.

OFFER for SALE my HOUSE and LOT, situated on Main street, in the town of Abbeville, S. C. The house has FOUR rooms, and necessary out houses, a good garden spot and orchard. For terms and particulars apply to J. F. DIVINE, 2m Warren, S. C.

CONTRACT FOR

POOR HOUSE.

THE County Commissioners will receive sealed bids for the letting of the Poor House and necessary out houses, to be located in the town of Abbeville, S. C. The contract will be let to the lowest bidder. They reserve the right to reject any or all bids.

J. T. PARKS, Clerk B. C. C.

July 6, 1887. 2d Med. copy.

The State of South Carolina.

ABBEVILLE COUNTY.

Probate Court—Citation for Letters of Administration.

By J. FULLER LYON, Esq., Judge Probate.

WHEREAS, M. C. Ziegler, C. C. P. P., has made suit to let to grant him Letters of Administration of the Estate and effects of W. N. Tennant, late of Abbeville County, deceased.

There are therefore, to cite and admonish all and singular the kindred and creditors of the said W. N. Tennant, deceased, that they appear and be heard in the Court of Probate, to be held at Abbeville, C. H., on Monday, August 15th, 1887, after publication hereof, at 10 o'clock in the forenoon, to show cause if any they have, why the said Administration should not be granted.

Given under my hand and seal of the Court, this 2nd day of July, in the year of our Lord one thousand eight hundred and eighty-seven, and in the 11th year of American Independence.

Published on the 6th day of July, 1887, in the *Press and Banner*, and on the Court House door for the time required by law.

J. FULLER LYON, Judge Probate Court.

July 6, 1887—6t.

NOTICE.

WE have formed a partnership for the practice of law, under the firm name of BENNET & CASON. Will practice in all State and United States Courts.

WM. C. BENNET, SAML. C. CASON.

Abbeville, S. C., June 18, 1887.

LEE & BONHAM,

Attorneys at Law.

WE have this day formed a partnership for the practice of law, under the above firm name. Prompt attention will be given to all business entrusted to our care.

W. A. LEE, M. L. BONHAM, JR.

June 22, 1887, 3t.

COFFINS AT MT. CARMEL.

J. W. SIGN has coffins at Mt. Carmel in the care of W. R. POWELL. The HEARSE will be sent from Abbeville when desired.

Jan. 5, 1887, 1t.

COFFINS AT MT. CARMEL.

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Abbeville, May 12, 1886, 1t.

We are Sole Agents

FOR THE "ELECTRIC" CUTLERY. Scissors, shears, razors and knives; absolutely the best goods ever offered to customers. If the ladies will give the "Electric" shears and scissors and the gentlemen the "Electric" razors a trial they will not have anything else. Look out for our hand some "Electric" show case on the right, as you enter our store.

W. JOEL SMITH & SON.

Jan. 5, 1887, 1t.

Medical Card.

HAVING sold my interest in the DRUG business, I will from this time devote my whole time to the PRACTICE OF MEDICINE AND SURGERY.

G. A. NEUFFER, M. D.

Jan. 5, 1887, 1t.

Real Estate Broker.

THE undersigned offers his services to the citizens of Abbeville county in the purchase and sale of real estate.

I also represent two reliable Fire Insurance Companies.

J. T. PARKS.

Oct. 12 1886 1t.

Notice.

THE School Commissioner will be in his office on the following days to register school claims and attend to other business.

Saturday, 26th March.

Saturday, 16th April.

Saturday, 10th May.

Saturday, 18th June, and every Saturday during the school months.

E. COWAN, School Commissioner.

Feb. 16, 1887, 1t.

PERRIN & COTHRAN,

Attorneys at Law.

ABBEVILLE, S. C.

WM. H. PARKER W. C. MCGOWAN.

PARKER & MCGOWAN

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Valuable Land—Private Sale

THE subscriber offers at private sale her valuable tract of land known as the "Jordan Homestead," situated about four miles from Abbeville, C. H., containing 244 ACRES, more or less, and bounded by lands of A. J. Ferguson and others. The tract comprises some of the best GRAIN and COTTAGE land in the neighborhood, and is in a fine state of cultivation. Terms will be arranged to suit the purchaser. Titles warranted.

MRS. ELIZ. C. JORDAN, Abbeville C. H., S. C.

May 23, 1887, 1t.

Executor's Notice.

THE DEBTORS AND CREDITORS of the estate of Col. P. WYATT AIKEN, deceased, will present their claims and settle their debts with the undersigned without delay.

VIRGINIA C. AIKEN, Executrix.

DAVID AIKEN, Executor.

May 11, 1887, 4t.

P. B. SPEED,

RECOMMENDED BY PHYSICIANS.

"The eye is the most delicate organ of the human system, yet it is the most recklessly and carelessly used. It is not to be deceived by peddlers but call and get Zinemas 'Diamond' spectacles and eye-glasses, a fit guarantee and charges reasonable. If any glasses wanted in very fine mounting, a lot will be ordered at once from which you can make your selection. P. B. Speed, Agent. 4-20

Get the Best.

WARRANTED for 5 years. The New High Arm Davis Vertical Feed Sewing Machine. No one else allowed to sell them in Abbeville county. Write for the price list. I sell the New Domestic, the New American, The Best Sewing Machine Oil, Needles, &c., for all Machines. If you will send me a check of \$1.00, I will send you a complete stock of Furniture, Coffins, &c., in the county. HENRY J. KINARD, Agt., March 30, 1887, 12m Ninety-six, S. C.

Coffins at Due West.

THE undersigned has in store a variety of Coffins, and a HEARSE will be furnished when needed.

A. SELDEN KENNEDY.

April 6, 1887, 12m

Shrink Your Tires.

THE attention of OWNERS of WAGONS, BUGGIES, CARRIAGES and all kinds of vehicles is called to the importance of having their TIRES SHRUNK in the best manner when they need it. If you will send me a check of \$1.00, I will send you a complete stock of Furniture, Coffins, &c., in the county. HENRY J. KINARD, Agt., March 30, 1887, 12m Ninety-six, S. C.

May 4, 1887, 1m

Coffins at Mt. Carmel.

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Jan. 5, 1887, 1t.

IT WILL PAY YOU

If you propose going West or North-West, write to me. I represent the Short Line.

FRED. D. BUSH, D. P. A., Nov. 3 1886, 6m. Atlanta, Ga.

Coffins at Lowndesville.

J. W. SIGN has COFFINS at Lowndesville in the care of Dr. J. B. MOSLEY. The HEARSE will be sent from Abbeville when required.

Abbeville, May 12, 1886, 1t.

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